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Editorial

Musings Of The Editor.....

Esteemed Readers,

Here comes the third number of ACPR's Quarterly issue to greet you all with its fresh and insightful articles on religion, philosophy, mysticism and yoga.

Two most remarkable events of which mention must be made here are : 1) Three day conference was held in Guruev Ranade Mandir, Hindwadi, Belgaum during the last week of May, 2008 to commemorate the 51st death anniversary of Shri Gurudev Ranade. It was a veritable spiritual respite of meditation and spiritual discourses by such enlightened souls as Shri. Mallikarjun Maharaja and Dr. Prabhu Chennabasav Swamy. It was a refreshing food for the yearning souls.

2) ACPR's Dr. R. D. Ranade College of Yogic Science & Research, the only institute in Belgaum District recognised by Karnatak University & Govt. of Karnataka conducted one week's camp in its premises to train the participants in Yoga, Soorya Namaskara, Pranayama, Relaxation Therapy, cleansing techniques etc.

* * *

Anthony Robbins, one of the most successful entrepreneurs of this age remarks :

"Success is the result of good judgement;

Good judgement is the result of experience;
Experience is the result of bad judgement."

So have we grown thro' experience and expanded keeping the requirements of the age we live in and individual progress leading to collective growth in mind.

....the task ahead of us all now is to produce more conscientious, more responsible and illumined community of people in general and students in particular, dauntless enough to withstand the challenges posed by the hyper-competition in the global markets, joint ventures and mushroom growth of MNCs. On the one hand, we need to widen their horizons to accommodate themselves into the global village, a sort of giant family, while on the other, awaken the bygone glory suffused with patriotic feelings for national and emotional and universal integration. Holding tight to the roots of our rich culture and heritage we must expand our vision, shift our paradigms, change our mindsets, acquire new skill-sets and achieve synergy to survive nay, grow and progress amidst the appalling strides of IT revolution and cut-throat competitions.

To produce such a responsible community is by no means a simple task. By the time students enter the portals of a college they have a fair degree of individuality developed, goals set and strong notions nurtured. They are not unaware of the fall and rise of governments, coalitions and their repercussions, riots, strikes, violences and protests. All these inevitably lay their finger on one thing viz., our social, moral fabric rooted in millions of minds is polluted.

....Our nation's youth is our breath. We should be proud that India has the world's largest youth force. Unfortunately that itself is at stake now. It is carried away by negative vibrations of every kind-short-cuts to success formula and temporary victories highlighted thro' tele ads, tv serials, films and westernization of their thoughts. Our glorious past no longer inspires them nor are there such great leaders as Swami Vivekananda, Subhash Chandra Bose to ignite their aspirations and enlighten their paths. What a paradox! The Western world is capitalizing on the hoary hidden spiritual treasures of India while we are enamoured by their materialistic pleasures, affluence and outward looks. The Western land of opportunities beckons us but the beacon of spiritual light is here in our holy land, our Karmabhoomi; tyaga bhoomi; adhyatma bhoomi is not only overlooked, is looked down upon as well. We have the perennial spiritual springs which strengthen us from within. Added to these, the future before our youth is full of uncertainities- unemployment, lay-offs, sky-high prices of essential commodities, inflation, terrorism, sense of insecurity and so on....Torn and disillusioned by all these, naturally, our boys and girls think this moment's pleasure as the ultimate goal in life. Alas! Our highly potential and sensitive minds are directionless driven athwart like rudderless boats. The older people watch all this in utter helplessness. The future looks bleak if this downward trend persists.

But there is HOPE. The condition is that each one of us should have accountability, should strive to set himself right. Parents at home and teachers in schools and colleges can and must drill discipline and moral values into the growing minds until they become their *second nature. Every parent/teacher is a powerful tool and let him/her realize that it is in his/her power to channalise the potentialities and energies of the children. Each child has a role to play for mankind and parents/teachers can either make or ruin the very life of the child. Hence this clarion call.*

Solution? Yes, there is. As Albert Einstein puts it : "You can't solve a problem on the same level on which it was created. You have to rise above it to the next level."

Our children, our youth need somebody to listen to their problems, aspirations, difficulties and challenges ahead of them. Why not spare some quality time for them ? Secondly, let them be guided to derive the best out of every foreign influence. Third, inculcate a sense of belonging toward family, society and motherland. Next, help them come out of that small ego-cyst by setting an example rather than do-this-do that orders. Further, reading good books and updating knowledge thereby is a sine qua non. This is an age of communication and let them learn to communicate precisely and effectively.

Work should become a mission, a way of life. The seeds of work-culture, work-consciousness should be sown into each mind right from the childhood so that when they grow up any lapse or escape from work should amount to crime.

Educate them to expand, widen the horizons to embrace the whole universe, to rise above the greed for money and lust for power. Let's be open-minded *and clean-hearted. Let us be role models to teach them to manage their time, stress, health, crisis, mind and above all self.*

Allow them to grow in a free environment without imposing our vicarious desires upon them. Direct them how to shift their focus from failure to success, adversity to opportunity, distress to delight, problem to challenge in the day-today life.

Impress upon them the dignity of labour and that each profession is valuable, not just doctors, software engineers and MBAs. The society has the need of everyone- farmers, fashion-designers, barbers, labourers, and teachers.

Let them realize that besides IQ (intelligence quotient) they must develop EQ (emotional quotient) and SQ (Spiritual quotient). Today's corporate sectors lay greater thrust on these for which practice of Yoga alone is the answer.

Esteemed readers, let's keep our dangerous vital desires at bay and aspire for higher spiritual ideals that only man, the mental being can achieve. Let's open ourselves to that higher consciousness which unfolds our true potentialities, energies and the supreme beautitude. Let's ever remain aligned with the Divine Consciousness.

When the social/moral fabric is thus woven with the threads of ideals, qualms of conscience, industry, honesty, tenacity of purpose, right positive attitude with the regular practice of yoga and meditation *what's impossible ? India is bound to be a superpower by 2020. Let's all, young and old alike join hands to reach that goal.*

Let the universal vision open up our vision to envision and attain a peaceful, perfect world. Only then Maharshi Sri Aurobindo's vision of transforming this earth life into the divine life will be a reality. Let's all strive toward that goal. Let our youth-force be strengthened physically, mentally, spiritually to set an example for the whole world.

Dear readers, it's now your turn to respond to our present issue. May we expect a line in appreciation/constructive criticism?

May the fragrance of these spiritual blossoms linger around you till we meet next.

Yours truly,
Dr. Madhumati M. Kulkarni
Editorial Board.

* * *

> *A comparative study of the mystics of the world will give us an insight into the real nature of spiritual life. However we must appreciate the common basis of their experiences.*
>
> *-Gurudev Ranade*

RAMA-STAVA-RAJA

(10)

अयोध्या–नगरे रम्ये रत्न–मंडप–मध्यसे ।
स्मरेत् कल्पतरोर्मूले रत्न–सिंहासनं शुभम् ॥१०॥

One should think of an auspicious jewelled throne at the root of wish-fulfilling tree in the middle of charming jewelled canopy in the charming city of Ayodhya (10).

(11)

तन्मध्येऽष्टदलं पद्मं नानारत्नैश्च वेष्टितम् ।
स्मरेन्मध्ये दाशरथिं सहस्त्रादित्य–तेजसम् ॥११॥

In the middle of that (throne), one should conceive an eight-petalled lotus studded with different types of gems In the middle (of that lotus), one should think of Rama the son of Dasaratha possessing the lustre of thousands of suns (11).

(12)

पितुरंक–गतं राममिन्द्रनील–मणि–प्रभम् ।
कोमलांगं विशालाक्षं विद्युद्–वर्णाम्बरावृतम् ॥१२॥

(One should think of or meditate upon) Rama who is seated on the lap of his father, who is lustrous like the sapphire-jewel, whose body is delicate, who has large eyes, and who is clad in a garment having (the yellow colour like) the colour of lightening (12).

(13)

भानु–कोटि–प्रनीकाश–किरीटेन विराजिनम् ।
रत्न–ग्रैवेय–केयूर–रत्न–कुंडल–मंडितम् ॥१३॥

Rama was looking to advantage due to a diadem luminous like crores of suns. He was adorned with a jewelled necklace, armlets and ear-rings of gems (13).

(14)

रत्न–कंकण–मंजीर–कटि–सूत्रैरलंकृतम ।
श्रीवत्स–कौस्तुभोरस्कं मुक्ताहारोपशोभितम् ॥१४॥

Rama was ornamented with jewelled bracelets, Manjira, and strings around his waist. There were Srivatsa and Kaustubha on his chest. He was adorned with (or was looking to advantage due to) a pearl-necklace (14).

(15)

दिव्य–रत्न–समायुक्त–मुद्रिका भिरलंकृतम ।
राघवं दिवभुंज बालं राममीषत्–स्मिताननम् ॥१५॥

Rama was bedecked with rings studded with divine gems. He was a descendant of Raghu. He was a young one with two arms. There was slight smile on his face (15).

(16)

तुलसी–कुंद–मंदार–पुष्प–माल्यैरलंकृतम् ।
कर्पूरागुरू–कस्तुरी–दिव्य–गंधानुलेपनम् ॥१६॥

Rama was adorned with garlands of Tulasi, and flowers of Kunda and Mandara. He was besmeared with divine ungnents of camphor, Aguru and musk (16).

(17)

योगशास्त्रेष्ठाभिरतं योगेशं योगदायकम् ।

सदा भरत् सौमित्र–शत्रुघ्नौरूपशोभितम् ।।१७।।

Rama was interested/engrossed in works on Yoga (or Yogic sciences), was lord of Yoga, and a bestower of Yoga. He always looked to advantage due to (the company/association of) Bharata, Laksmana and Satrughna (17).

(18)

विद्याधर–सुराधीश–सिद्ध–गंधर्व–किन्नरैः ।
योगीन्दैनीरदाद्येश्च स्तूयमानमहर्निशम् ।।१८।।

Rama was constantly eulogised by Vidyadharas, lords of gods, Siddhas, Gandharvas, Kinnaras, best practitioners of Yoga and sages like Narada (18).

(19)

विश्वामित्र–वसिष्ठादि–मुनिभिः परिसेविनम् ।
सनकादि–मुनि–श्रेष्ठै–र्योगिवृंदैश्च सेवितम् ।।१९।।

Rama was attended upon by sages like Visvamitra, Vasistha etc. He was also attended upon (or served) by best sages like Sanaka etc. and group of practitioners of Yoga (19).

(20)

रामंरघुवरंवीरं धनुर्वेद–विशारदम् ।
मंगलायतनं देवं रामं–राजीव–लोचनम् ।।२०।।

Rama was the excellent one in the family of Raghu, a hero, and an expert in the Veda (Science) dealing with archery. He was a residing place of auspiciouness, a divine delighter and lotus-eyed one (20).

(21)

सर्व–शास्त्रांर्थ–तत्वज्ञमानंदकर–सुंदरम् ।
कौसल्या–नंदनं रामं धनुर्वापश्वरं हरिम् ।।२१।।

Rama knew the principles and meaning of all sciences.

He gave delight (to others) and he was beautiful. He delighted Kausalya. He weilded a bow and arrows. He was the same as Hari i.e. Visnu (21).

(22)

एवं संचिंतयन् विष्णुं भज्ज्योतिरमालं विभुम् ।
प्रहृष्ट–मानसो भूत्वा मुनिवर्य: स नारद: ॥२२॥

In this way that excellent sage Narada thought over or meditated upon Rama who was (the same as) Visnu, who was that pure, all-pervading flame, and then his mind became extremely delighted (22).

(23)

सर्व–लोक–हितार्थाय तुष्टाव रघुनंदनम् ।
कृतांजलिपुरोभूत्वा चिंतयन्नद्भुतं हरिम् ॥२३॥

Thus thinking over (or meditating upon) that miraculous Hari i.e. Rama, Narada folded his hands and started to eulogise Rama the delighter of Raghu, for the sake of the welfare/benefit of all people (23).

(24)

यदेकं यत् परं नित्यं यरूनंतं चिदात्मकम् ।
यदेकं व्यापकं लोके तद्रूपं चिंतयाम्यहम् ॥२४॥

(Narada said :-) I think (about Rama who is of) that nature/form (of Brahman) which is the only one, which is Supreme, which is infinite, which is of the nature of consciousness, which is single, and which pervades the (whole) world (24).

(25)

विज्ञान–हेतुं विमलायताक्षं प्रज्ञान–रूपं स्वसुखैकहेतुम् ।
श्रीरामचंद्र हरिमादिदेवं परात्परं राममहं भजामि ॥२५॥

(Narada said :-) I I resort to Rama who is glorious delighter like the moon, who is the cause of knowlledge, whose eyes are clear/bright and large, who is of the nature of consciousness, who is the only cause of his own pleasure/bliss, who is (the same as) Hari the first God, and who is beyond all the best things (25).

(26)

कविं पुराणं पुरूषं पुरस्तान् सनातनं योगिनमीशिनारम् ।
अणोरणीयां समनंनवीर्यं प्राणेश्वरं राममसौदर्श ॥२६॥ .

(Then) that Narada in his front saw Rama was all-knower (Kavi), the ancient Person (i.e. The Self), the eternal Yogin, the ruler, more subtle than an atom, possessing infinite power and the lord of vital breaths (26).

(27)

नारद उवाच

नारायणं जगन्नाथमभिरामं जगत्पतिम् ।
कविं पुराणं वागीशं रामं दशरथात्मजम् ॥२७॥

Narada spoke :- (I salute) Rama who is Narayana, the lord of the world, charming/attractive, the protector of the world, omniscent (Kavi), ancient, the lord of speech, and the son of Dasaratha (27).

(28)

राजराजं रघुवीरं कौसल्यानंद-वर्धनम् ।
भर्गवरेण्यं विश्वेशं रघुनाथं जगद्-गुरुम् ॥२८॥

(I bow down to Rama who is) King of Kings i.e. sovereign king, hero in the dynasty of Raghu, increaser of the joy of Kausalya, the light(bharga) to be sought for (varenya), the lord of the universe, the lord of Raghu's family, and the teacher of the world (28).

(29)

सत्यं सत्यप्रियं श्रेष्ठ जानकी-वल्लभं विभुम् ।

सौमित्रि-पूर्वजं शांतं कामदं कमलेक्षपम् ॥२९॥

(I salute Rama) who is (of the nature of) truth, is dear,who is supreme, who is dear to Janaki, who is all-pervading, who is the elder brother of Laksmana,the son of Sumitra, who is quiet/peaceful, who fulfills the desires (of people or devotees) and who has lotus-like eyes (29).

(30)

आदित्यं रविमीशानं घृणिं सूर्यमनामयम् ।
आनंद-रूपिणं सौम्यं राघवं करूणामयम ॥३०॥

(I salute Rama) who is (the same as) Aditya (the Sun) the son of Aditi, who is the ruler, who is resplendent, who is diseaseless, who is the sun, who is of the nature of bliss, who is pleasant, who is a descendant of Raghu, and who is full of pity/compassion (30).

(31)

जामदग्निं तपोमूर्तिं रामं परशुधारिपम् ।
वाक्पतिं वरदं वाच्यं श्रीपतिं पक्षि-वाहनम् ॥३१॥

(I bow down to Rama) who is Rama the son of Jamadagni, the weilder of axe and the incarnation/image of penances, who is lord of speech, who gives boons, who is of the nature of expressed sense of a world, and who is (Visnu) the husband of Sri, i.e. Laksmi, with bird as his vehicle (31).

(32)

श्री शार्ंगधारिणं रामं चिन्मयानंद-विग्रहम् ।
हलधृग्-विष्णुमीशानं बलरामं कृपानिधिम् ॥३२॥

(I salute) Rama who is Visnu the weilder of the (bow named) Saranga, whose nature (vigraha) is conscious ness and bliss only, who is Balarama, the wielder of an anchor, who is Isana i.e. Sankara, and who is the ocean/treasure of compassion (32).

(33)

श्रीवल्लभं कृपानाथं जगन्मोहनमच्युतम् ।
मत्स्य-कूर्म-वराहादि-रूप-धारिण मव्ययम् ॥३३॥

(I salute Rama) who is (Visnu) dear to Sri, i.e. Laksmi, who is the lord of compassion, who tempts the world, who never slips down (from his place), who assumed the forms/incarnations of Fish, Tortoise, Boar, etc.,and who is free from destruction (33).

Notes :

13-21 Now instead of employing adjectival clauses qualifying Rama, I have used simple sentences that describe him,in Verses Nos. 13-21.

14. The Manjiras are anklets or ornaments of foot. The emblem Srivatsa and the jewel Kausthubha are usually associated with the god Visnu.

15. Raghu was an ancestor of Rama. Hence as Rama was born in his family he is called as Raghava. The word Rama is taken hereas the proper noun of Rama. It also can be taken in the sense of 'one who delights others' (Ramayati iti Ramah).

16. Leaves of Tulasi plant are said to be dear to Visnu. Agaru is red sandal.

17. A highest God is usually, brought in association with Yoga. Bharata, Laksmana and Satrughna were the younger brothers of Rama. Laksmana is called Saumitra as he was the son of Sumitra one of the wives of Dasaratha.

18. Vidyadharas are those semidivine beings who know certain lores like flying in the sky, etc. The word Suradhisa may mean Indra, the king of gods. Siddhas are those who possess certain accomplishments. Gandharvas are the divine singers. Kinnaras are half -human beings and are also divine singers. Narada is usual divine sage (devarsi).

19. Visvamitra was a sage who took Rama and Laksmana to the forest, for the protection of his sacrifices. Vasistha was the family-priest of Rama. The word 'adi' indicates other sages like Bharadwaja, etc. if the word 'sanakadi' is taken separately it will mean Sanaka, Sanandana, Sanatana and Sanatkumara, and the word 'muni-srestha' will mean best sages.

20. In this verse the word Rama occurs twice. One is taken to be the name of Rama, and the other is taken in the sense of a delighter (see Note on verse No. 15).

21. Kausalya was the mother of Rama. Rama is usually represented as wielding a bow and arrows. For 'Huri', see verse No. 7.

22. Here Ramạ (Visnu) is identified with Brahman that is of the nature of flame i.e. consciousness. The word Visnu also can be taken in the sense of 'all-pervading'.

23. Here Rama is identified with Hari i.e. Visnu. Add in the translation :- 'which is eternal'.

24-25 Narada utters these two stanzas.

24. Here Rama is identified with the Supreme (Brahman).

26. It is to be understood here that when Narada praised Rama, Rama revealed himself before Narada and Narada obtained a direct vision of Rama.

27-48 After seeing Rama, Narada started to praise Rama. From Verse No. 27 upto verse No. 48, Narada eulogises Rama with many epithets and in Verse No. 48, he concludes by saying 'I salute Rama'. Naturally all the words in the accusative singular from verse No. 27 upto verse No. 48 qualify Rama. So the words 'I salute' can be construed in every verse from 27 to 48.

In this eulogy of Rama, there are references to some incidents in Rama's life, while some adjectives of Rama show him to be identified with the highest reality.

27.Narayana is that god who stays on primal waters. He is also identified with Visnu.

28. Often the word 'Raghu' is to be understood in the sense of the family/dynasty of Raghu.

29. Janaki is the daughter of King Janaka i.e. Sita, the wife of Rama. The word'Janaki-Vallabha' can mean 'to whom Janaki was dear'.

30. The sun (ravi) as the god is Aditya, i.e. son of Aditi, who is said to be the mother of Aditya gods. Surya is the resplendent deity who is said to remove diseases.

31. The first line of the stanza refers to Parasurama who was the son of the sage Jamadagni. Sripati is Visnu with the bird Garuda as his vehicle.

32. Saranga is the name of the bow wielded by Visnu. The word Visnu may mean all-pervading. The nature of the highest reality is pure consciousness and bliss. Here Balarama is taken to be the same as Visnu.

33. Fish, etc., are considered the various incarnations of Visnu.

(To be continued..........)

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GOD REALISATION THE SUMMUM BONUM OF HUMAN LIFE

Gurudev Ranade hailed from the lineage of Nimbargi Sampradaya originating from Reven Siddha of the Nath heritage. He was a mystic philosopher.

He considered :

a) The philosopher's supreme business is to bring about peace and harmony in the society, the state and the world at large.

b) When a philosopher speaks about his spiritual experience he is neither a Hindu nor a Muslim nor a Christian. He is a citizen of the world and for the matter of that, a citizen of the spiritual world.

c) The philosopher endeavours to realize the nature of Ultimate Reality for himself and to see whether this could not be spread out into society.

d) The mystic may be a philosopher but is not necessarily so. His mystic experience is sufficient for his own elevation into Divinity, but if he philosophise, he may raise thinking humanity into a Divine Kingdom of Ends.

Summum Bonum has three facets.

i) Ethical ii) Aesthetic iii) Spiritual

i) Ethical Summum Bonum :

Gurudev states : "The ethical and mystical sides of Self-realizations are fused together nowhere better than in that celebrated passage from the Chhandogya Upanishad, where having started an enquiry as to what it is that induces a man to perform actions, and having answered that it is that consideration of happiness which impels him to do so, for, we are told, had he experienced unhappiness in his pursuit, he would not have gone in for the actions at all, the author of the Chhandogya Upanishad comes to tell us that real happiness is the happiness that one enjoys in the vision of the Infinite, and that every other kind of happiness is only so called, and of really no value whatsoever as contrasted with it. It thus comes about that, according to the author of that Upanishad, there are two radically different kinds of happiness, namely what he calls the Great and the Small. Great happiness consists in seeing, and meditating upon the Atman. Little happiness consists in seeing hearing and meditating upon other things besides the Atman. Great happiness is immortal; Little happiness is perishable. If the question be asked, in what this Great happiness consists the answer may be given, in Herakleitean fashion, that it consists in its own greatness, and possibly not in its own greatness! People say that cows and horses, elephants and gold, servants and wives, lands and houses - these constitute greatness. No says the author, these rest in something else, but the infinite rests in itself. Great happiness is experienced when the Infinite is seen above and below, before and behind, to the right and to the left, and is regarded as identical with everything that exists; when the Being, that calls itself the I within us, is realised above and below, before and behind, to the right and to the left, and is regarded as identical with everything that exists; when the Atman is seen above and below, before and behind, to the right and to the left, and is regarded as identical with everything that exists. He who thus realizes the triune unity of the Infinite, the I and the Atman and experiences the truth of the sentence *So Aham Atma,* is alone entitled to enjoy the highest happiness. One who comes to see this and think about this, and meditate on this, really attains Swaraja : he loves his Self, plays with his Self, enjoys the company of his Self, and revels in his Self (S.1). In this way, according to the Chhandogya Upanishad, the ethical Summum Bonum consists in the mystical realizations of the triune unity as the goal of the aspirant's one-pointed endeavour. (CSUP 223/224).

ii) Aesthetic Summum Bonum

We shall first establish the highest in aesthetics to be the feeling of sublime. For this purpose we shall be taking course to Kant's "Critque (Kritik) of Judgement" which Gurudev considers "as almost the final work about the nature of sublime.

Then, we can illustrate that this feeling of the sublime is induced in the aspirant when he is participant in mystical experience such as cosmic vision of God etc.

Kant defines aesthetical character as "That which in the representation of an object is merely subjective i.e. which decides its reference to the subject not to the object, is its aesthetical character" (KJ 25). This "subjective (element) in a representation which cannot be an ingredient of cognition, is the pleasure or pain which is bound up with it. (KJ 30).

Now if a gradation, or if we are permitted to use the analogy of an aesthetic ladder, be imagined the grades or rungs of pleasure would be pleasant, good, beautiful and sublime.

Pleasant is defined by Kant as "That which pleases the senses in sensation is pleasant.. It can be ageeable, lovely, delightful, enjoyable etc. ...(KJ 48).

Now "God is whatever by means of Reason pleases through the mere concept". It is true, the pleasant seems in many cases to be the same as Good. Thus people are accustomed to say that all gratification (especially if it lasts) is good in itself. But that there is (involved) a quite different relation to satisfaction in calling that which gratifies at the same time good, may be seen from the fact in the case of the good the question always is, whether it is immediately or immediately good (useful or good in itself); but on the contrary in the case of the pleasant there can be no question about this at all, for the word always signifies which pleases immediately (KJ 50/51).

Coming to beautiful "is that which apart from concept is represented as the object of a universal satisfaction. It is also an object of disinterested satisfaction.

When one feels beauty of an object, he cannot find the ground of this satisfaction in any private conditions connected with his own subject and hence it must be regarded as grounded on what he can presuppose in every other person. It would be laughable if a man who imagined anything to his own taste thought to justify himself saying "This object (the house we see, the coat that person wears, the concert we hear, the poem submitted to our judgement) is beautiful for me" (KJ 56/57).

Further the beautiful and the sublime agree in this that both please in themselves. But there are remarkable differences between the two. The beautiful in nature (sublime is also exhibited in nature viz. earthquakes, Aurora Borealis, Tornados etc.) is connected with the form of the object, which consists in having definite boundaries. The satisfaction of beautiful is bound up in its quality. Beautiful also brings with it a purposiveness in its form by which the object seems to be an object of satisfaction.

Sublime is to be found in a object so far as in it or by occasions of it boundlessness is represented and yet its totality is also present to thought. The sublime induces a feeling of pleasure only indirectly; viz. it is produced by the feeling of a momentary checking of the vital power and a consequent stronger outflow of them. So that it seems to be regarded as emotion -

not play, but earnest in the exercise of Imagination - Hence it is incompatible with (physical) charm and as the mind is not merely attracted by the object but is even being alternately repelled, the satisfaction in the Sublime does not so much involve a positive pleasure as admiration or respect, which rather deserves to be called negative pleasure.

For Kant Sublime is both Mathematical and Dynamical.

1. a) Mathematically Sublime :

Is absolutely great, great beyond all comparison (absolute, non-comparative magnum). It is not permissible to seek for an adequate standard of this outside itself, but merely in itself.

Nothing, therefore, which can be an object of the sense is considered on this basis to be called sublime. But because there is in our Imagination a striving towards infinite progress and in our Reason, a claim for absolute totality regarded as a real Idea, therefore this very inadequateness for that Idea in our faculty for estimating the magnitude of things of sense, excites in us the feeling of a supersensible faculty. Consequently it is the state of mind produced by a certain representation with which the reflective Judgement is occupied, and the Object, that is to be called sublime.

The sublime is that the mere ability to think which shows a faculty of the mind surpassing every standard of Sense (KJ 109/110).

1.b) Dynamically Sublime is Nature :

Nature considered in an aesthetical judgement as might that has no dominion over us is dynamically Sublime. Might is that which is superior to great hinderances. It is called dominion if it is superior to the resistance of that which itself possesses might. For Kant nature can be regarded by the aesthetical judgement as might, and consequently as dynamically sublime, only so far as it is considered an object of fear. Man finds limitation in estimation of the magnitude of nature's realm. However there exists in his rational faculty a non-sensuous standard, where infinity under it is an a unity in comparison with which everything in nature is small, finding thus in his mind in a superiority to nature even in its immensity. Recognizing at the same time his physical impotence, the humanity in his person remains unhumiliated though submission to its dominion is inevitable.

Now what about this superiority of man's mind in front of God as presenting Himself in His Wrath and yet in his Sublimity, in the tempest, the storm the earthquake etc ? It would be criminal. No feeling of sublimity of his mind but rather subjection abasement and feeling of complete powerlessness would be a fitting state of the mind.

Only if he is conscious of an upright disposition pleasing to God do those operations of might serve to awaken in him the Idea of the sublimity of this Being, for then he recognises in himself a sublimity of disposition comfortable to His will; and thus he is raised above the fear of such operations of nature, which no longer regards as outbursts of His wrath (KJ 127/128).

Intuitively Apprehended Sublime Vision of Cosmic - Atman by Arjuna

Gurudeva says, "In the great theopany in the eleventh chapter of the Bhagvadgita we are lifted from the earthly region to the celestial and there brought face to face with the manifestation of God as he pervades the whole universe.......".

1.a) Characteristics of the Vision :

i) A Wonderful Manifestation of God

Arjuna saw that there was neither any beginning nor any end to the vision he had seen. The entire space between the earth and heaven seemed to have been occupied by God. The form of God reached almost the top of the sky, being illuminated with different colours and lights. It had an infinite number of faces and eyes and heads and feet.

ii) The Dazzling Splendour of God :

The Sun and Moon were his eyes. A blazing fire emitted from his mouth and the dazzling splendour of his form was regarded as equaling the splendour of a thousand Suns, simultaneously illuminating the sky.

iii) The Terror - Striking Form of God :

God was seen with a number of mouths having fangs. All the beings that exist in the world were shown to be crushed to death with their heads powdered between the teeth. Not satisfied with this, the form of Terrific Death devoured the worlds themselves with flaming mouths and licking tongues for want of satiety.

1.b) Psychological Feelings Induced in Arjuna :

Arjuna no wonder was full of fear, but there was a competition of the feelings of fear and joy, of pain and bliss. Fear entered the very marrow of his system and there was a sort of tremor that he experienced, and horripliation accompanied. He lost all sense of direction and neither could gather courage nor find peace,and the flow of his vital forces seemed to have been absolutely checked.

1.c) Purpose of the Vision.

Krishna showed him (Arjuna) the vision of the future in which the contending armies and their great warriors were accelerating into the mouth of Krishna, in order that he might be encouraged to fight to the end of the battle in which he was engaged. (BG 240-243).

To illustrate sublime further in mystical experience, we will consider one poem from Hindi Saint Gulal (S-2) and Jnaneshwara's development of sublime in the unitive experience of Arjuna and Krishna (S 3).

Incidentally this passage from Jnaneshwari also states that Sanjay also experienced this urison and was overcome with emotions which are known as eight - Satvika Bhavas. A little detour to see what Gurudev has to say about these emotions will not be out of place.

Sublime in Gulal : Gurudev states : We have another sublime experience in Gulala. He tells us that the human children, little selves as we are, are in a small cradle which has been provided for us by our mother.

This cradle in which God has put man, has neither poles to support it nor ropes to bind it :बिन डोरी बिन खंभे पौढल (bina dori bin khambhe paudhal) The bells of the cradle are making an unceasing musical sound for all the twenty four hours :आठ पहर झनकार (aath pahar zankaar). Let us sing this song in the Hindol Raga : गावहू सखि हिंडोलवा हो (gavahu sakhi hindolava ho). He further tells us that when the spiritual teacher gave a push to the cradle the cradle lost all moorings, lost all connection of poles and ropes which did not exist and evaporated in the air, and that the 'spiritual article' that was inside mixed with the whole universe छुटल जगत कर झुलना हो । प्रेम पदारथ भईल निनार ॥ (chutal jagat kar zulana ho, prema padhaaratha bhaila ninoar). So, such kind of sublime experience a mystic can get provided he regards himself as a child of God (BG-254).

Coming to Jnaneshwara, Gurudev continues, "As an illustration of the sublime we shall take only one passage from Marathi Literature. The passage given below is taken from Jnaneshwari. It shows how its author, the great poet - saint of Maharashtra, develops the idea of the sublime:

"Sanjaya is speaking to Dhritarashtra about the unison of Krishna and Arjuna and is so overcome with feelings that he himself becomes one with them. Sanjaya was like a little salt - doll at the confluence of the loves of Krishna and Arjuna and became so merged in the waters of the confluence as to be entirely indistinguishable from the love of either. "There is only a difference of names, O Dhritarashtra, said Sanjaya, between the eastern ocean and the western ocean; but really speak ing the waters in both are identical. Similarly, there was a difference between Krishna and Partha only so far as their bodies were concerned; but there was no difference left in their spiritual confluence. Krishna and Arjuna were like two clean mirrors, placed one against the other, the one reflecting itself infinitely in the other. Arjuna saw himself along with God in God, and God saw Himself alongwith Arjuna in Arjuna and Sanjaya saw both of them together ! ....Had there been no difference between Krishna and Arjuna no question and answer would have been possible for them; if there was difference, there would have been no atonement. Sanjaya heard their dialogue, as well as saw their atonement. Krishna andArjuna were however identical. When one mirror is placed against another, the difference between the Original and the image vanishes. When one mirror is placed before another, which reflects which ? Supposing a Sun arose before the Sun, who is the illuminator, and who is illuminated ? The determination of duality in such experience would be a failure. And when two waters have mixed togrther, if a piece of salt goes to distinguish between them, in a moment's time it becomes mingled with both. So, as Krishna and Arjuna reached the unitive life, I myself, said Sanjaya, was atoned with them". " While he was speaking thus, he was overcome by extreme emotion, and his consciousness seemed to have departed from him on account of his *Sattvika* Bhavas. His body was covered with horripilation of hair. He fell motionless, and was full of perspiration, and in a moment's time a shiver passed through his system, which conquered both those manifestations. Tears trickled down his eyes by the blissful touch of unitive life. The tears were not really tears; though they oozed out of his spiritual experience. He could contain nothing in himself. His throat was choked, and words failed to come out of his mouth" (S-3). (MM 137/138).

(To be Continued.......)

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* * *

We have to share in the power which governs the world. To experience that power and to participate in it is the sole purpose of spiritual life. Till this power is apprehended, real self-surrender is not possible. When we realise that enormous power, there is complete annihilation of individuality and this is real surrender. Only when a mystic comes to know that he is absolutely powerless even to lift his hand from his heart in mortal fear, he feels like making an offering of himself at the feet of God. We should not waste even a moment without rememberance of God's Name. People, who have parted ways from God , can also achieve some power; but it will only nourish egoism. On the other hand, if we surrender ourselves to the will of God, the egoistic feeling disappears.

Peace and joy are two incompatible emotions. Peace keeps us on a level and joy lifts us upward.

-Gurudev Ranade in Vachanamrūta.

GURUDEV R. D. RANADE'S TACTUAL MYSTICAL EXPERIENCES

Mystics who have experienced God in tactual form may be called tactusists[1]. The serious pupils of mysticism know that the world has witnessed only a few tactusists and one of the great tactusists is Gurudeo R. D. Ranade (1886-1957) of Nimbargi Sampradaya. The core objective of this paper is to compile and present some of Gurudeo's tactual mystical experiences.

To make the matter more plain and simple, I outline succinctly four of the following tactual mystical experiences (as revealed by some prominent disciples of Nimbargi Sampradaya) viz., Seven-hooded Shesha's[2] movement on the body; the vision - touch[3] - conversation; touching the founder of Nimbargi Sampradaya in the divine vision, playing on the lap of God.

Gurudeo has "seen" in his divine vision seven hooded cobra and he himself has related this experience to his childhood friend Yashwantrao Leie (the disciple of Sheelnath of Indore) in 1913 and to two of his spiritual brothers - Laxman Bhadji, Padmashri Kakasaheb Karkhanis on some other occasions. To the last mentioned, Gurudeo further informs that the seven hooded cobra moves on his body (*Vide* for details Karkhanis 1977 : 28-29).

According to great mystics *Svarupa darshana* marks a definite and significant stage of spiritual development. There are further stages of development in this vision itself. They are termed as vision (*darshana*), touch (*sparshana*), and conversation (*sambhashna*). A spiritual aspirant must not only be able to see the Self, but must also be able to touch and converse with Him (*Vide* for details Deshpande: 1963 : 165). The following incident throws sufficient light on Gurudeo's spiritual experience of *darshana - sparshana - sambhashana.*

In 1915 at Jamkhandi, Laxman Bhadji asked Gurudeo, "What is *darshana - sparshana - sambhashana* ?" After closing all the doors and windows, Gurudeo asked Bhadji to come very near to him and to sqat in such a way so that his thighs could touch those of Gurudeo's. Then Gurudeo asked Bhadji to speak something loudly. Bhadji did accordingly. Thereafter, Gurudeo remarked, "Thus, it happens! This is *darshana - sparshana - sambhashana"* (Sangoram, 1964 : 174-75).

The founder of Nimbargi Sampradaya/Nimbargi Maharaj/The Saint of Nimbargi (1789-1885) is a *Param*

Guru (the spiritual teacher of a spiritual teacher) of Gurudeo. In his meditation Gurudeo had "seen" his *Param Guru* on some occasions. I narrate below the first wonderful vision Gurudeo had of the *Param Guru* at Sangli in 1922.

One day, when Gurudeo was absorbed in meditation in the bunglow of Shivangi, he suddenly "saw" a vast expanse of Light. In it a stately, tall figure of fair complexion, with round, flaming, smiling face and red eyes approached him. It had a black blanket on the shoulders and a yellow turban on its head. Gurudeo instinctively thought it to be the Saint of Nimbargi and reverentially bowed down to it. As soon as he raised his head, the figure took off its turban and said in Kannada :" *Ida tago"* (take this) and placed the turban on the head of Gurudeo. It then lovingly looked to him and said again, *"In ta"* (return it). At once Gurudeo said, *"Tagolri Maharaj"* (take it, Sir) and returned it. The figure took it up and the vision vanished. Gurudeo was overjoyed to have the vision of his *Param Guru* and thought it to be an indication of his spiritual mission (*Vide* Sangoram, Deshpande 1978 : 175).

At the time of the *Amrita-Mahotsava* at Jamkhandi in 1956, Sri Gurudeo had a divine vision. When *ārati* was going on in the *Rameshwara* temple, he "saw" that he was playing on the lap of God, like a son playing on the lap of his father. This vision threw him into transports of bliss (*Vide* Deshpande 1963 : 166).

From the preceding account, it becomes quite evident that each of the four tactual mystical experiences of Gurudeo is amalgamated[4] with some or the other forms of mystical experiences such as morphic, photic, colouric, and phonic. I feel amply satisfied, if this paper gives a fillip to the students of mysticism to trace and record systematically tactual mystical experiences of the tactusists all over the world.

Notes :

1. *Tactus* (Latin) - sense of Touch.

2. Sri. Amburao Maharaj (1856-1933) - the spiritual teacher of Gurudeo used to say that the serpents of the spiritual world do not bite (*Vide* Kulkarni 1995 : 405).

3. The Saint of Umadi (1843-1914) the spiritual brother of Gurudeo told Mahadev Bhadji that one may have the vision of a swinging cradle but to touch it is very difficult. To have the spiritual experience of *Sparshana* after *darshana,*spiritual effort (*Sadhana*) for twelve more years is required (*Vide* Kulkarni 1995 : 305).

4. Apart from amalgamation of spiritual experiences, apperception of spiritual experiences is quite possible in case of advanced mystics like Purandardasa and Gurudeo Ranade. There is an important incident related to this in Gurudeo's life.

Once Sri Kovadkar - a retired station master could not bring the special *Pedhas* but brought the ordinary *Pedhas* for Gurudeo. Gurudeo held the *Pedhas* for about 10 minutes and conceived, "These *Pedhas* are extra sweet, they contain little solidified milk". It puzzled all those who were witness to this as Gurudeo did not taste the *Pedhas*. Next time, Kovadkar brought the special *Pedhas* for Gurudeo. Again Gurudeo held the *Pedhas* in his hand for about 10 minutes and observed,"These *Pedhas* are really good. They are fresh and contain sufficient solidified milk". This time also puzzle remained, a puzzle for Kovadkar and some other devotees. Later, Kakasaheb Tulpule - a spiritual brother of Gurudeo solved the puzzle by telling that when the Saint is in the supernatural state, one sense does the work of another. In the *Pedha*-episode, the function of the tounge was taken over by the tactual sense. Though the Saint is not in the supernatural state all the time, he can easily pass into a supra-mental state (*Vide* for details, Kanitkar 1997 : 63-67).

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The claims of the body are less important than the claims of the spirit and to distribute spiritual wealth becomes the chief task of the God-realiser. On account of their altruism they are indeed the greatest servants of the society. Saints lead humanity to position of faith, moral purity and bliss. The working of merely psychological, social or moral motives behind service will not bear the fruit of God-realisation. No doubt God is present everywhere, but only when that presence is really felt, service rendered to any being whatsoever, will amount to God-service.

- Gurudev R. D. Ranade, in Vachanamrut.

WAY TO SPIRITUAL PROGRESS

Man lives as a human being without the spark kindled in the spirit for many births. Many saints & Yogies have said that they have spent a number of births without becoming aware of the spirit. Saints and yogies can remember their past births in the same way that we remember what we did in the yester year or the years before. When the brain gets rid of the crowded and confused state of the multifareous human activities it gets the clarity and transparency to retrive the sights of past births as if they have happened in the recent past. Unless the man gets beyond the existence of the gross body and acquires consciousness of the inner self, the awareness of spiritual life and its progress do not take place.

Man loves his bodily activities and the human life so much that he spends many births in a similar way and he does not see any higher goal to human life. Its only when he gets rid of his selfishness and nurtures equality with all beings, becomes morally straight and inculcates in his behaviour the vedic precept of "speak the truth and do your duty honestly and sincerely"

(सत्यं वद धर्मं चर) that he is able to see beyond the activities of the gross body, and the inherent seed of spirituality sprouts and the spiritual progress begins to appear. He meets some guru to guide him or God himself provides the necessary guidence. Then only sincere devotion to God above all things of family life and meditation bear fruit.

In to-day's world, Bhakti or meditation on the name of God is taken as the easiest path for spiritual progress. As a matter of fact, it is the most difficult of all paths. What a common man in society understands by the word "Bhakti" (Devotion to God) is the worship of God for a few minutes or an hour with flowers and prayers to see him through family difficulties and for more family prosperity. However true Bhakti is devotion to God only, above all the affection for oneself or one's family. For him all the duties and obligations he has to carry out in the society or the nation are secondary in the sense that he carries them out as work of God in the most sincere way possible, while his first love is towards God alone for all the time. This behaviour automatically engenders in him the principles of Karma-yoga, namely, truth, dutifulness and sympathy and equality towards all. Then, whether he spends time in worship of god, bedecking him with flowers and singing prayers or meditation on his name is not of importance, as God dwells in his mind all the twenty four hours whether he is busy in his duty or partaking social or family life. This is the ideal placed before us by king Janak, the Pandavas in Mahabharat, Samarth Ramdas Swami, the Sikh Gurus, Ramkrishna Paramhansa, Sant Tukaram, Mirabai, Tulsidas, Kabeer, Eknath, Dnyaneshwar & many others in various ways.

The most important activity for spiritual progress is thus to bring in one's behaviour, morality, sincerity, dutifulness, truthfulness, equality towards all and surrender to God. Gurudeo Dr. Ranade used to say that "man gets morally liberated" meaning the same thing.

In Mahabharat, when king Dhrutarashtra came to know that Duryodhan got Shrikrishna's army on his side while Arjuna got Shrikrishna himself on his side though with a vow not to fight, he became uneasy and restless and could see the defeat of Duryodhan as a writing on the wall. The fact that invincible persons like Bheeshma and Drona are on his side, could not bring him any solace.

He then called Vidura and asked him to tell him something that would calm down his mind.Vidura tells him words of wisdom about morality, behaviour and justice. This was latter known as Vidur-neeti. But Dhrutarashtra was not satisfied. He then requested the king to listen to the words of advice from sage Sanat Sujata. On being asked by the king,how to reach the sage, Vidura tells the king to concentrate on his name, and the sage will appear in person. The king describes his inability to do so in the distressed condition of his mind. Then Vidura himself concentrates and the sage appeared before them. The sage was the immortal son of Brahma and looked very young in spite of reaching the status of a sage.

The recited to the sorrowing anxious and dejected king, the excellent truths of Vedantic Philosophy. He said that the knowledge, confined to words and intellect is incomplete and will become complete only when it becomes part of one's conduct. Spiritual perfection is attained only by self - discipline and seeking good of all. It is particularly important to avoid anything in one's behaviour that can be called self-centered attitude and something that is injurious to others in any form. One who knows merely the words of the Vedas, cannot be said to know the knowable (the Brahman). However, if one is established in Truth, then can be said to know the knowable.

Those who have knowledge of the metrical composition of the Vedic mantras can perform yadnyas properly but cannot be regarded as knowers of the vedas. On being asked by the king if a Vedic scholar does unrighteous acts, does he have to suffer the consequences of his actions or will his scholarship protect him, the sage replied that no one can take liberty in the matter of one's conduct. The law of Karma applies to everyone without exception. The vedas never rescue from sin the deceitful person living by deceit. The sage lays stress on the purification of heart by cultivation of virtues and the desire to do good to all. One who understands that the same Atman is in all beings and further that Atman and Brahman are identical, will experience spiritual bliss all the time and in this very life.

Looking to the modern science, one finds that research studies are being made through latest techniques of brain - scanning of persons of different life styles and practices to seek the key to real happiness. Neuro-scientists have found out that certain areas of the brain light up constantly in Buddhist and not just when they are meditating, which indicates positive emotions and good mood. The left prefrontal lobes are linked with positive emotions, self control and balanced temperament. The experienced Buddhists are thus less likely to be shocked, flustered, surprised or as angry as other people. The most reasonable hypothesis is that there is something about conscientious Buddhist practice that results in the kind of happiness we all seek. The research says that meditation and mindfulness can tame the amygdala, an area of the brain which is the hub of fear memory. The research thus indicates that one should imbibe in one's conduct and behaviour the virtues that purify our heart and cultivate self control and positive attitudes.

The spiritual effort should therefore be to mould one's conduct and behaviour to get rid of self centered attitudes and enticing worldly activities and reach a state of serene equaminity. All other things like Namajapa, worship, meditation and different yogas are but means towards the end.

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* * * *

In 1908, when I was travelling from Rabkavi to Jamkhindi with my mother I had the vision of a dazzling black colour before my eyes. I thought that the black colour was an indication of the evil that still lingered in me. But Shri Maharaj assured me that the experience of the black colour constituted a high stage of spiritual progress. That different colours emerge from black colour was confirmed by a spiritual experience in 1934.

-Gurudev R. D. Ranade in Vachanamruta.

AWAKE! ARISE !

नामामृतरसव कुडिदु नोडलिल्ल

(The Kannada poem composed by Sri. Bhagavantappa in the Devanagari Script).

नामामृतरसव कुडिदु नोडलिल्ल ।।प.।।

कामन बलेयोळु सिलुकिदरेल्ल ।।
प्रेमद शाश्वत सुख तिळियलिल्ल ।।अ.प.।।

ना एंब अहंकार नानु अळियलिल्ल ।
नी एंब निजरूप वस्तु तिळियलिल्ल ।।
नीने नानेंबुव खूनव तिळिसुवंथ ।
ज्ञानि सद्गुरुनाथन शोध माडलिल्ल ।।१।।

नासिकद कोनेयोळु ध्यास इट्टु नोडलिल्ल ।
बिंदु कळे कंडु ब्रह्म नाद केळलिल्ल ।।
नारायण रूपव प्रत्यक्ष कंडु ।
ज्ञानद नाविनोळु कूतीसाडलिल्ल ।।२।।

ई नालगीले रामनाम शब्द नुडियलिल्ल ।
गुरुसेवेयलि मनसु लुब्धवागलिल्ल ।
ई नामदिंद पावनरादरु महामुनिगळेल्ल ।
गुरु भाऊरायर सेवा माडि मोक्ष होंदलिल्ल ॥३॥

Having never drunk the *Namamrita*
To see at least how it savours;
Caught are all in the net of *Kama*-the desire,
And perceive never the eternal joy of love.

Having never erased the 'I', the hubris called 'I',
And grasped never the real form called Thou;
Searched never for *Sadgurunatha,* the enlightened one
Who grants the cognizance: Thou art none, but 'I".

Having never meditated focussing on the nose tip,
'Heard' never the *Brahmanada* on 'seeing' the spiriton, the splendour;
And sailed never mirthfully in the boat of knowledge
At the direct vision of The Lord *Narayana.*

Having never uttered in the tounge, the *Ramanama,*
And never was the mind lost in the service of Sadguru;
When many a great saints've become immaculate by the very *Nama,*
Liberated never serving *Guru Bhavuraya.*

- Transcreated by :
Prof. **Yashwant Achar**
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* * * *

BROKENNESS AND BONDAGE : THE NOTION OF INAUTHENTIC HUMAN EXISTENCE IN MARCEL AND MADHVACARYA

The central themes, in the various philosophical traditions revolve around the search for the meaning, nature and purpose of human life. The famous Socratic saying “Know thyself” has its Indian counterpart in the Upanisadic saying *atmanam viddhi.* The Chinese and the Jewish traditions too have their own versions of this central theme. The Jews ,for example, wanted to know the meaning and significance of man with reference to God.

The search often begins with the experience of tragic character of human existence, or the inexplicable predicament of man. A marked dissatisfaction with the existential situations, the value system and the prevailing notions of man and his destiny is common to such philosophies. They understand man as living an inauthentic life i.e. a life alienated from his very nature. This fallen state is termed differently by different systems as brokenness, state of Ignorance, forgetfulness of being, bondage, etc. These systems consists in redefining the nature of human existence in relation to the ultimate reality and teaching to live a life that is in tune with the nature and purpose of human existence.

Gabriel Marcel and Madvacarya, representing two great philosophical traditions, are two philosophers who made unique contributions towards a concrete and existential understanding of the human predicament within the framework of theism, realism and the unique individuality of Man. In this paper, I attempt to make a comparative study of their notions of the fallen state of man. Marcel observes that the modern is in a 'broken world', while Madvacarya describes the present state of man as 'in bondage'.

The Intervening Impediments for a Comparison

Any comparison between Marcel and Madvacarya is bound to experience the stumbling blocks of a vast distance between them in time, space, language, culture, philosophico-religious traditions, practical situations in which they lived and above all,in the very philosophical methodology.

Gabriel Marcel lived in France in the 20th century and is regarded as one of the earliest existentialists (though he prefers to be called neo-Socratic), his philosophical ideas were communicated through drama, Journal entries, essays, lectures, and books; his method was unique bearing resemblance to existentialism and phenomenology broadly construed; the formative experience for his philosophical reflections were the experience of human misery during a period ravaged by war, technological mentality, and the devaluation of individual; his thought was a reaction to the abstract philosophies that were far removed from the realities of daily experience. Madva lived in India in the late 13th and early 14th centuries; he wrote in Sanskrit; he drew his inspiration and philosophical tenets from the *prasthantreyas* (the *Upanisads,* the *Bhagavatgita* and *Brahmasutras),* and the *Puranas;* his thought was a reaction against the absolute non-dualism of Sankara, which reduced the world and individual souls to mere appearances of Brahman. Besides, he was a religious thinker. His method was primarily hermeneutical i.e. to find out the true import of Sruti, which is considered as the divine revelation.

In spite of the vast chasm of difference between these two thinkers, there is still scope of a comparative study of their thoughts. Both were realists as far as the existence of the world and individual souls were concerned. Both of them, through their theistic philosophies, tried to give a picture of man that would srtand up against all the reductionistic pictures. The brokenness of the world/the state of bondage is due to the failure to realize one's rootedness in God and the real spiritual worth of the individual as image of God. Our task, in comparing their thoughts, would be to make a parallel arrangement of their philosophical concerns and problems. Here we take up their notion of the 'fallen' state of man.

Broken world in Marcel

Marcel begins most of his essays with an observation about life. One of the central observations that frequently appear is that man at present is living in a broken world. In his drama *Le Monde Casse* (The Broken World), he puts these words into the mouth of one of the characters,

> Don't you feel sometimes that we are living ... if you can call it living.... in a broken world ? Yes, broken like a broken watch. The mainspring has stopped working. Just look at it, nothing has changed. Everything is in place. But put the watch to your ear, and you don't hear any ticking. You know what I am talking about, the world, what we call the world, the world of human creatures...... It seems to be it must have had a heart at one time, but today you would say the heart has stopped beating.[1]

He focuses on the modern man's experience of metaphysical void, radical doubt, despair, violence, and the disenchatment with the glamour of materialism and technology. He was disturbed by the experience of two world wars and by the many instances of personal suffering and tragedy which he encountered. The social and political life of his time too robbed man of his inherent individual worth. By brokenness of the world he means that the world has reached on the verge of a planetary collapse. "The condition has arisen, not in consequence of political ineptitude, economic greed, or new military weapons.....but rather owing to some deficiency or disease gradually suffering and possessing the human personality itself."[2]

Techniques of Degradation[3]

The most dramatic and demonic evidence of the disintegration of the substance of modern life is to be found in the widespread use of what Marcel calls techniques of degradation. They account for the increased humiliation and persecution individuals. The prisoners are brought to a point of desiring their own humiliation.

These techniques aim at degrading some given category of men, degrading them in their own eyes. They involve "systematic efforts to degrade man and reduce him to a condition where the capacity for individual judgement and action is lost."[4] Subtle methods of propaganda are employed by totalitarian states to incapacitate personal reflection and to foment and maintain a fanatical adherence on the part of masses.

Technological Mentality

The moral and spiritual development of the person has failed to keep pace with the unbalanced growth in science and technology. As a result, man is carried away by the charm of technology and takes pride in them rather than using them for the higher purposes. Marcel analyses 'the state of mind of such motorists, who acquire a kind of passion for their car, spending their time swapping one car for another,'.[5] as a typical case of perverted attitude to technology. Such a person forgets the purpose of cars and of speed. Here, there is a passage from the realm of technical to that of idolatory. 'And this kind of idolatry, can degenerate into something worse; it can become autolatry, worship of oneself.'[6] Such a self-worshiper, blind folded by technological devices he uses, begins to see himself as the creator of meaning and value, properties hitherto reserved to God. It has a desacralizing effect on life, value system and institutions like family.

Marcel is not for a romantic condemnation of technology itself. What he criticizes is the radicalization of technological mentality, which results in technocracy, technomania and technolatry. He contrasts the technologically driven self-glorified mindset of a man who is excited about his speed records to that of a pilgrim who looks at the slowness of his progress with a feeling of veneration. "In a very general way, we might say that the exaltation of speed records goes hand in hand with a weakening, an attenuation, of the sense of the sacred.'[7]

Functionalization

The dignity and unique value of the human person, his supernatural and spiritual capacities (like fidelity, love, hope etc.) are replaced by his functional value i.e. man appearing as 'an agglomeration of functions'. He is no longer considered in terms of his humanness or the sacredness; instead, 'man's worth is cynically calculated and computed in terms of the function he performs.'[8]

He uses the example of a subway token distributor. This person has a job that is mindless, repetitive, and monotonous. The same functions can be, and often is, completed by automated machines. The way commuters interact with this subway employee is clearly superficial and less than desirable. In fact, they hardly make any distinction between the machine and the employee. Marcel tries to throw some light into the inner reality of such a person. The employee will begin to see herself as an amalgamation of the functions she performs like the function of distribution of the tokens at work, the function of spouse and parent at home, the function of voting as a citizen, etc.

Her life operates on a series of timetables. In such a person the sense of wonder and the exigence for the transcendent may slowly begin to wither and die.

Loss of the Ontological Sense (loss of the sense of mystery)

Marcel writes in Philosophy of Extentialism, "I would like to start with a sort of global and intitutive characterization of the man in whom the sense of the ontological - the sense of being, is lacking, or, to speak more correctly, the man who has lost awareness of this sense."[9] One of the chief symptoms of the disease of modern man is the loss of the ontological weight of human experience. This happens due to the spirit of abstraction which ignores the concrete reality, reducing and devaluating it out of one's pride, passion and resentment. The dangerous predicament of the despair ridden modern man is due to the limiting of reality to what can be measured, understood and controlled by scientific, functional thought. One's world loses its mysterious character, and becomes a purely natural object. Living in such a world would be a life without the sense of dignity and purposefulness, leading to despair and nihilism (loss of the sense of Being).

Philosophies

According to Marcel, Philosophies are to be blamed for the devaluation of the individual with their distorted views of human situation. In various ways these philosophies are the dupes of their own abstractions; some manage to discover additional ways of distorting human values.[10] Marcel writes, "A world in which 'ontological exigence' - if it is acknowledged at all - is silenced by an unconscious relativism or by a monism that discounts the personal, ignores the tragic and denies the transcedent.'[11] He condemns every philosophy that seemed to remain the prisoner of abstraction. "The spirit of abstraction is essentially of the order of passions, and since conversely, on the other hand it is passion, not intelligence, which forges the most dangerous abstractions."[12] Such philosophies result from the self-centeredness of man. He exhorts to express oneself categorically and to denounce the errors of a mortal relativism, which is radically self-centred.

Among the philosophies that are at the receiving end of Marcel's triade against devaluation and abstraction are idealism, empiricism, positivism, and Satre's version of extentialism. His philosophical anthropology stems from his dissatisfaction with rationalists and empiricist thought. According to him the Cartesian position affirms the predicate 'existence' of a mental substance or a 'that' which is assumed to be intelligible apart from its existence. In other words he fails to grasp the existence which is prior to the distinction of subject and object. This has drastic consequences : it 'denies one's participation in the being upon which it depends'.[13]

The rationalism has also a tendency to deny the reality of the individual person in favour of a universalized mind which can achieve formal or logical certainity in pure thought. The claim to 'absolute knowledge', found in Hegelian and post Hegelian idealists, too is incompatible with the concrete state of human existence. At the beginning of his career, Marcel was an admirer of idealism. Later he was convinced that straight jacket idealist framework cannot contain or explain reality and that the attempt to construct a system of total meaning reality would be a betrayal of experience.

Empiricism, especially in its positivistic and scientistic forms remains at the level of what Marcel calls problematic thought, i.e. it fails to grasp the sense of mystery and reduces individual to a thing or problem to be studied objectively and refuses to recognize those experiences and realities which are not amenable to its restricted metods of verification.[14]

He levels a still bitter attack against Satre, who, according to Marcel, possesses certain respects of a concrete grasp of human existence, but whose grasp is partial and perversely oriented. Satre fails to apprehend ontological transcendence and there is incapable of envisaging authentic human existence. The experiences of suffering and tragedy have led the likes of Satre and Camus to placing nothingness and absurdity at the centre of their thought. All these amount to seeing the other as a hell, consciousness as nothing, and freedom as completely unrestricted. Marcel shows that Satre's thought too falls in the modern tendency to devalue man, "It even expresses a kind of sadistic pleasure in self-abasement and contributes with a kind of satanic perfection to the decomposition of man."[15] Edward Ballard summarizes Marcel's criticism of Satre as, "It is a philosophy which finds consciousness to be emptiness, associates life with waste, condemns man to bad faith and to solitariness, endows him with an unnatural freedom, and directs him to a self-contradictory goal. Thus man is systematically vilified and abused."[16]

The most basic problem of the man in the broken world is that he has become unsure of his essence and a stranger to himself. He has failed to acknowledge his finitude and dependence on a creator God who has endowed man with the gift of life, formed man in His own image and likeness and conferred on him uniqueness as an individual. Instead man tries to define himself in functional and abstract terms which are inconsistent with the concrete experiences and bereft of any ontological (or spiritual) worth. The other extreme is the monistic tendency to dissolve the individuality into an all-encompassing impersonal absolute. The denial of God and the attempt by the creature to usurp the attributes of the Creator are the root causes of the devaluation of the person and the loss of the sense of being, rendering the world broken.

Marcel was involved, against these tendencies, in a passionate quest for authenticity of the individual by restoring the sense of the mystery of Being, his compassionate participation in the joys and sufferings of his fellow beings as a free intersubjective subject. "He aims not only to respect the limits which are inherent in man's situation but also to restore and expand those possibilities of personal existence which are denied by the spirit of abstraction."[17]

Bondage in Madvacarya

The Dvaita Vedanta of Madvacarya is better understood when it is situated in the wider spectrum of

Indian thought, and more precisely in the context of Advaita and Visistadvaita of Sankara and Ramanuja respectively. Madhva's emphasis on the ontological significance of difference and its counterpart, individuality, was supported by his realist epistomology, which asserted the inherent validity of experience wherein difference is presented as an undeniable fact. He used this to support his devotion to the Hindu God Visnu.

Sri Madhva's thought was a theistic and realistic reaction to Sankara according to whom the indeterminate, immutable, non - differentiated absolute (Brahman), to which individual soul is identified and of which the world is an appearance, alone is real. Madva propounds a system that restores the reality of the world as well as of the individual soul through the doctrine of difference (Bheda): the differences between God, material objects and souls are real.

In true theistic spirit, Madhva exhibits faith in a Personal God and defends the essential difference between God and souls - an important pre-requisite of religion. Hence the bondage of man is real. The idealists deny the reality of the state of bondage, and dismiss the very problem as an illusion. For a realistic pluralist like Madhva the bondage is not an illusion of getting finitized into the empirical ego. Liberation is achieved through the surrender of oneself and through the divine grace. "Madhva's theistic approach and his emphasis on the doctrine of Grace and Surrender has much in common with some of the important tenets of Christianity and has an important place in the history of religion and philosophy."[18]

In Madhva's thought the souls are the 'finite centres of conscious experience, each with a unique essence of its own ' .[19] Jayatirtha defines the jiva as 'that which is endowed with the powers of agency and enjoyership, which possesses a form but is different from the physical body and so on, and which is revealed as the 'I' by the witnessing consciousness'.[20] The Self is not an object of its natural consciouness, but, the knowledge of the self as'I' or the ego-consciousness is due to the operation of the intuitive - agent (saksin).[21]

The essential nature of the self (Jivatman) is consciousness and bliss but it is obscured by Nescience (avidya). The selves have 'features like sentience and bliss common with God. It is on this principle of similarity that Madhva sometimes explains Upanishadic statements like "That thou art" (Tat tvam asi)."[22] When the soul experiences misery, it is said to be in bondage. The bond does not however, constitute the essential nature of the self. Even though the jiva is self luminous, it is possible that by the will of God he remains in ignorance of some aspects of his own self and of the Supreme Being. There is nothing impossible in this, because the Jiva is Sa-visesa personality.[23]

The essence of this bondage is ignorance and misunderstanding of the true nature of God and one's own self. This is opposed to the Advaitic position of Brahmajnanavada, according to which Brahman is obscured by ignorance and appears as individual. Dvaita finds the locus of ignorance in the individual. But God himself is responsible for soul's ignorance, because it is He who obscures the souls with his mysterious power called *maya*. But this does not mean that God is despotic, as he is so full of grace (Prasada). This ignorance and bondage can be overcome through the effort of the jivas and grace of God. Madhva writes, "Hari, all by himself, brings about creation, subsistence, destruction, regulation, illumination, ignorance and bondage of all the ksras....'[24].

Madhva traces the origin of human bondage to the ignorance of the true nature of self and its relation to God. Hence this theory is called Svabhavajnanavada or the theory of the souls' ignorance of their own true nature and of their dependence on the Supreme Brahman (Nyaya Sudha, P. 64).[25] Svabhava means the real nature of the self. Ontological status of the self is that it is dependent on God. Svabhava also means 'what is a fact' and what is not imagined by ignorance. Going by the second meaning, Svabhavajnana would mean that the ignorance and the resulting bondage are not imagined but real.

The self is endowed with the triple properties of will, cognition and activity. It derives the powers such as knowership (jnatrtva), agency (kartrtva), and enjoyership (bhoktrtva) from God. However the soul in ignorance forgets that these are from God and takes pride in the possession of these powers.[26] It is God who brings the souls to the forefront of creation in order to help them to work out their destinies. But the souls get entangled in and enslaved to the modifications of mind and falls into a false understanding of themselves as *' belonging to their own selves,* *independently of any higher dispensing Power'*.[27] This wrong sense of independence or self - conceit (abhimana) leads to the shrinking and devaluation of the personhood as the self is denied of all its spiritual attributes.

The ignorance of the souls are said to be of four forms :[28]

Jivacchadika : It is the ignorance concealing the nature of the jiva as a dependent and as consciousness and bliss.

Paramacchadika : It is the ignorance concealing the nature of Paramatman as the only independent being. For one's attainment of Moksa, the overcoming of these two forms of ignorance is essential.

Saivala : The Maya or avidya which is the cause of world-bondage is called Sivala. This is at the root of our illusion.

Maya : It is the ignorance which has the capacity to act as the material cause of illusory creations. It is responsible for the apparent perceptions and the deceptions of 'I' and 'mine'.

The souls in bondage remain in the state of transmigration, subject to the cycle of birth and rebirth. It results in various kinds of sufferings. Further, the fallen state of man brings forth desire, anger, attachment (kama, krodha, raga, etc.), which form the driving force of souls activities. Madhva, in short, restores the value of the individual as the real, unique, different from but dependent on Brahman. Even in moksa, the souls do not get dissolved into Brahman but maintain there distinct existence.

Brokenness and Bondage Converging and diverging points

Having briefly exposed the thoughts of Marcel and Madhvacarya, on the 'to be liberated state' of man (which they differently name as Brokenness and Bondage respectively), it would be fitting to consider the converging and diverging points in their approach to the problem of human predicament, without overlooking the differences between them as heirs to entirely different traditions, as well as men of original thinking.

To start with, both speak of a fallen state of man and trace the reason for this fallenness to the wrong understanding of the nature of the self and its relationship with the ultimate reality. The fallenness of man termed by them as brokenness and bondage is real and not an appearance.

Loss of Ontological Sense and Svabhavajnanavada

The brokenness according to Marcel is due to the loss of ontological sense. Man forgets his real nature as the son of God or image of God and reduces himself in value to an object or to a mere conglomeration of functions. He tends to take pride in the technology or objects which he uses. Above all, violence and other techniques of degradation are employed by man against man, thus robbing him of all his spiritual and ontological value. According to Madhvacarya the reason for all the suffering and fallen state of man is the ignorance of one's own nature (Svabhavajnana). It is the ignorance of the true nature of dependence on the Supreme Brahman. Instead of looking at their faculties of knowership (jnatrtva), doership (kartrtva) and enjoyership (bhoktrtva) as gifts from God, the ignorant souls take pride in these faculties as self-derived. They rather reduce themselves to these roles played by them. This observation of Madhva is close to what Marcel calls the functionalization of the individual.

Notion of Body ('I am my body' and *dehatmavada)*

Marcel's analysis of human body takes him to the remark **'I am my body'**. My body, insofar as it is my body, is both something that I have and something that I am, and cannot be adequately accounted for using either of these descriptions alone. It is not to be looked at in a dissociated manner and seen instrumentally, because this body is also me; it is what I am. "For him the existential point of view about reality cannot ...be other than that of an incarnate personality. This incarnate or embodied condition of the person is not a limiting factor in his situation but also gives him access to the world and to other persons."[29] The philosophy of the formal body of the jivatman is named by Madhvaites as *'dehatmavada'* which pronounces the real and essential identity of the soul and its body. This theory is different from materialism in that the body is not considered physical but constituted of bliss and consciousness.[30]

Immediacy of the knowledge of the self

In both the knowledge of the self is not attained through any particular source of knowledge. In their realistc and experience based philosophies, the self is immediately known without the intervention of anything. Existence of the self is not object of conscience. Marcel's rejection of Catesianism in this regard is akin to Madhva's position that the Self is not an object of its natural consciousness, but the knowledge of the self as 'I' or the ego-consciousness is due to the operation of the intuitive-agent (saksin).

Revolt against the abstract philosophies

Both represent realistic revolt against the abstract philosophies and assert the reality of the world, plurality and individuality of the selves and the existence of a personal God. The abstract systems may be logically coherent and attractive but fail to explain the experiential realities of our daily life. They reduce the reality to an imagined straight jacket conceptual framework. The natural consequences of such a philosophy is the devaluation of the individual in multiple ways, contributing to the human suffering.

Theistic Personalism

Their thoughts exhibit very close similarities with regard to the relation of individual souls to God, the ultimate reality. The traits of theistic personalism are clearly visible in their notion of the God-man relation. Marcel speaks of an 'I-Thou" relationship. God is the'Eternal Thou' (Toi Absolu) on whom the individuals depend and participate. Madhva speaks of God in relation to individual as Purusottama. Both acknowledge the plurality of the selves and the reality of the world : Marcel's metaphysics of 'we are' and Madhva's pluralism of selves. The theistic position exhibited by them further leads to the similarity between them in the understanding of the role of God in helping human beings to work out their destinies i.e. the understanding of the divine grace as necessary for salvation.

There are many points of divergence between them. Madhva's religious outlook, his dependence on the scriptures and the systematic nature of his philosophy is to be contrasted with the unsystematic phenomenological reflections of Marcel. There are therefore corresponding differences in their notions of the fallen state of man and the liberation, though they describe the state of man as in bondage and in brokenness respectively. Madhva shares the general tendency of every Indian system to 'associate the causes of pain with the finite and limited character of the empirical self whose existence in this world is always related to certain extraneous conditions not belonging to its essential nature'.[31]

For Madhva the essential nature of jiva - consciouness and bliss - is obscured by its ignorance. God is the cause, the cause of bondage as well as release. The release attained through the benediction of God consists in four grades and it takes the individual soul to *Vaikuntha,* the trnscedent region which is the abode of God. In short for Madhva bondage is tantamount to the existence in the world and the state of release is an eschatological state. But for Marcel brokenness and liberation are not something eschatological. Marcel's focus was on his experiences of human misery during a period ravaged by war, technological mentality, and the devaluation of individual. The life devaluating abstract philosophies further robs man of his individual worth. And for him overcoming of the brokenness consists in resorting the value of individual as the image of God. The individual is an incarnate intersubjective subject participating not only in the surrounding world of things, but also in a communion with other persons and ultimately in the plentitude of being or God.

Notes :

1. Gabriel Marcel, *Le Monde Casse,* p. 44, cited in David Lescoe, Existentialism With or Without God, New York : Alba House, 1974, p. 116.
2. Edward G. Ballard, Gabriel Marcel : The Mystery of Being, in George Alfred Schrader ed., Existential Philosophers : Kierkegaard to Merleau Ponty, New York: Mc Graw-Hill Book Company, 1967, p. 224.
3. Gabriel Marcel, Man against Mass Society (hereafter MMS), trans. G. S. Fraser,Chicago : Henry Regenery Company, 1962, p. 37-75, Marcel explains it as "...a whole body of methods deliberately put into operation in order to attack and destroy in human persons belonging to some definite class or other their self-respect, and in order to transform them little by little into mere human waste products, conscious of themselves, not merely at an intellectual level but in the very depth of their souls."
4. Sam Keen, Gabriel Marcel, p.12
5. MMS P.84.
6. MMS P.84.
7. MMS P. 84.
8. MMS P. 84.
9. Gabriel Marcel, Philosophy of Existentialism, Translated by Mary Harari, New York : Carol Publishing Group, 1995, p.9.
10. Edward G. Ballard, Gabriel Marcel : The Mystery of Being, p. 229.
11. Gabriel Marcel, Philosophy of Existentialism, p.15.
12. MMS P. 3.
13. Gabriel Marcel, Being and Having, cited in Edward G. Ballard, Gabriel Marcel : The Mystery of Being, p. 230.
14. Cf. Gerald Hanratti, The Religious Philosophy of Gabriel Marcel, in Heythrop Journal Vol. XVII, No. 4, p. 401-4.
15. MMS P. 178.
16. Edward G. Ballard, Gabriel Marcel : The Mystery of Being, p. 232.
17. Gerald Hanratty, The Religious Philosophy of Gabriel Marcel, in Heythrop Journal Vol. XVII, No. 4, p. 395-412.
18. K. Narain, An Outline of Madhva Philosophy, New Delhi : Mushiram Manoharlal Publishers, 1986, p.10.
19. B.N.K. Sharma, Philosophy of Madhvacarya, Delhi : Motilal

Banarasidass Publishers, 1986, p. 253.

20. Jayatirtha, Nyays-suddha, p. 633, cited in T. P. Ramachandran, Dvaita Vedanta, New Delhi : Arnold-Heinemann, 1976, pp. 85-86.

21. Cf. K.Narain, An Outline of Madhva Philosophy, p.33.

22. Hiriyanna, M. Essentials of Indian Philosophy, Bombay : George Allen and Unwin (India), 1973, p.192.

23. Cf. B.N.K. Sharma, Philosophy of Madhvacarya, p. 271.

24. Madvacarya, Visnutattvavinirrnaya, No. 439, cited in Dominic Charles Vas, Origin and Destiny : St Thomas Aquinas and Sri. Madhvacarya, Bangalore : Asian Trading Corporation, 2003, p. 407.

25. B. N. K. Sharma, Philosophy of Madhvacarya, p. 276.

26. Cf. T. P. Ramachandran, Dvaita Vedanta, p. 90.

27. B. N. K. Sharma, Philosophy of Madhvacarya, p. 269.

28. The division is adapted from K. Narain, An Outline of Madhva Philosophy, p.156.

29. Gerald Hanratty, The Religious Philosophy of Gabriel Marcel, p. 402.

30. Cf. K. Narain, An Outline of Madhva Philosophy, p.142.

31. K. Narain, An Outline of Madhva Philosophy, p. 163.

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* * *

Appropriation of God alone will enable us to understand these things. It was this Power which bestowed victory on Shivaji. Some eight years before, Ramadasa exclaimed that the whole of Maharashtra was free from the infidels and the wretched Aurangzeb was vanquished, he had a prophetic vision that the Goddess Ramavaradayini had arisen with a mace in her hand and had vanquished the sinners in Maharashtra. Before Ramadasa's prophetic vision and Tukaram's spiritual power, the attainment of independence pales into insignificance. It all depends on the intensity of devotion.

-Gurudev Ranade in Some Allide Topics.

THE NATURE OF SCIENTIFIC INQUIRY IN SOCIAL SCIENCES & HUMANITIES

There is wide spread false impression among students and teachers of science made popular by its spectacular success in technology that science and its method is exact, certain and that everything in science can be proved by observational and experimental verification. Science and scientific method are supposed to give concrete knowledge about facts. This is far from the truth about the real scientific inquiry per se. Students and teachers of science have never felt the spirit of scientific inquiry in so far as they have never experienced the adventure of frontier science which is exploratory, facing and wandering in the wilderness of repeated failures before attaining a successful break-through to the promised land of new ideas.

The existential situation of man is such that he is one among the other things which together constitute our experienced universe. To live and survive effectively all living beings, including humans, are compelled to know and react effectively to this situation. It is in this process of interacting with this universe, man gains knowledge. It is this knowledge that compels him to explore deeper and deeper understanding of himself and the surrounding universe from which his existence springs. It is reason which is the gadfly driving him in search of integral understanding. There are many ways of analyzing (science, aesthetics, ethics, religion, philosophy) the universe as that which is, J. A. Thompson says, "It must be understood, however, that there other kinds of knowing besides scientific knowing......It is not scientific knowledge that we have of our mother or our friend". (*Introduction to Science,* p.22). It is clear that science deals with an abstract patch of our experience. Even the definition of the science acceptable to all is not possible. Thompson says, "It is not tied down to any peculiar methods of inquiry, it is simply sincere critical thought, which admits conclusion only when these are based on evidence." (*Introduction to Science,* p.40). In her book, *A Modern introduction to Logic,* L.S. Stebbing says, 'It is not possible to give a precise definition of what is meant by "science". (p. 230). H. K. Schilling, himself a physicist, in his book *Science and Religion - An Interpretation of Two Communities,* says, "According to prevailing notions science is an intellectual machine, which, when one turns a cranck called the "scientific method", inerrantly grinds out final truth with complete accuracy and certainly.... Nothing could be farther from the truth. Far from being machine-like, science is a characteristically human enterprise that is intensely personal, as well as social and communal, with all the strengths and weaknesses this implies." (pp.33-34).

In view of this, in the most general sense the term science means coordinated system of knowledge. The term science is derived from the root Latin word *scire,* to know. This scientific inquiry is formed by the meeting of two orders of human experience - direct, immediate discriminations of particular observation, and our general way of conceiving the universe. We may call them Observational Order and conceptual Order. The observational order is invariably interpreted in terms of the concepts supplied by the conceptual order. It is difficult, if not impossible to point out in human history at which time this interplay began, in so far as we inherit an observational order namely, types of things which we do in fact discriminate and we inherit a conceptual order namely, a rough system of ideas in terms of which we do in fact discriminate. But it is important to remember that observational descrimination is not dictated by the impartial facts. The priority of the one or the other is immaterial for our purpose. Scientific Inquiry is noble in itself, and it is its own reward. It can be applied in various fields of human experience. It is concerned with the understanding of individual facts as illustrations of generalizations. The principles are understood in the abstract and the facts are understood in respect to their embodiment of the principles. Modern science is urged onward by the "curiosity" of the human spirit permeated with criticism, and divorced from hereditary superstitions. "Curiosity" means the craving of reason that the facts discriminated in experience be understood. It means the refusal to be satisfied with the bare habit of routine. Scientific thinking is controlled and directed thinking. It is essentially methodical. In so far as it is successful, controlled thinking it issues in the organization of facts originally apprehended as fragmentary, disconnected, or it may be, discordant. Organization is achieved by the discovery of connections whereby one fact is related to another. The isolated facts, given as disconnected, are fitted together into an orderly arrangement that yields what relatively to the starting point may be regarded as a whole, or system.

In characterizing the real nature of the life of science, Prof. H. K. Schilling writes, "It is necessary...., to recognize two stages in the gaining of scientific knowledge, namely, 1) The pioneering stage, and 2) The colonizing stage, in which prevailing methodologies and procedures are an important respects very different. The pioneering stage of science is exploratory and adventurous. Its ideas are tentative and always in flux. More often than not they are audacious guesses or vague hunches that rarely conform to orthodox patterns of thought and often seem illogical and thoroughly "Unscientific". Actually, of course, it comes about haltingly, circuitously, with many false starts, and often illogically.Here methods are tailored to the particular problems and are determined largely by the demands and urgencies of the moment." (*Science and Religion-An Interpretation of Two Communities,* pp. 34-35). As I. S. Stebbing quotes from A. N. Whitehead : "The growth of a science is not primarily in bulk, but in ideas." (*A Modern Introduction to Logic*). But the discovery of such ideas is an accidentality of genius.

In his book *Modern Science and the Nature of life,* William S. Beck (Penguin Books, 1997) says :"But the ground that must be crossed in order to move through these stages is mountainous, misty and unmapped, as only those who have dared it can know.....It is clear beyond all doubt that no man has the capacity alone to raise to the surface all the underwater currents and rip-tides of his own consciousness. In any event, all tell different stories, often in wonderfully vague phrases.....All sorts of factors are at work and no analysis can avoid over-simplification. Ideas come by day, by night, by chance, by work, and by play. They come in dream, in hallunciations, in seminars and saloons." (pp. 207, 208, 209).

But the gains of this pioneering stage (i.e. the growth of ideas) are being consolidated by the colonizers or textbook writers by establishing order, stability and replacing the crooked paths by straight highways. It is here that unsophisticated minds lightly repeat that this sort of knowledge is derived from the sequence : experiment, hypothesis, deduction, test experiments, inductive generalization. This so called scientific method hardly gives any hint of the "painful, intellectual travail and the long and often disappointing wanderings about in the wilderness of repeated failures that may have preceded the final successful breakthrough into the promised land of new knowledge." (Schilling, H. K., *Science and Religion - An Interpretation of Two Communities,* p. 36). We can understand this fully when we have participated in the scientific enterprise of searching for new knowledge. We must never think of this scientific procedure as something printed and ponderous, and more or less finished. It is something living in our mind and influencing our work. That is why William Beck has said that having explored scientific method and truth "we come to that enigmatic something which, to me, gives science its riotous excitement and rugged, romantic beauty - those non-utilitarian qualities for which adequate allowance is never made in the syllabus of method. It is the *mind of the scientist,* the meat that gives body to the meal and the cognac that makes it memorable." (*Modern Science and the Nature of Life*, p. 207).

Most people are carried away by the pragmatic or the engineering aspect of science. But those who have a stake in the scientific enterprise, namely the scientists themselves, are describing what happens when they do science. Einstein says : "What, then, impels us to devise theory after theory? Why do we devise theories at all ? The answer to the latter question is simple : because we enjoy comprehending, i.e. reducing phenomenon by the process of logic to something already known are (apparently) evidence....There exists a passion for comprehension, just as there exists a passion for music. That passion is rather common in children, but gets lost in most people later on. Without this passion there would be neither mathematics nor natural sciences." (On the Generalized Theory of Gravitation. Quoted in I. M. Copi's *Introduction to Logic,* IV edition, p. 423). It must be admitted that genius transcends methods. As Prof. Silvanas P. Thompson says in his book, *Life of Lord Kelvin :* "Observation, experience, analysis, abstraction, imagination, all these are necessary....but are they all ? Something seems yet wanting to account for what we call the intuition of the master-mind. It is surely more akin to the innate faculty of the great artist than to the trained powers of the analyst or the logician."

Again P. W. Bridgman of Harward University, one of the world's most distinguished physicists, says, "The scientific method, as far as it is a method, is nothing more than doing one's damnedest with one's mind, no holds barred. What primarily distinguishes science from other intellectual enterprises in which the right answer has to be obtained is not method but the subject matter. (Yale Review). I like to say that there is no scientific method as such, but that the most vital feature of the scientist's procedure has been merely to do his utmost with his mind, no holds barred....The so called scientific method is merely a special case of the method of intelligence,.......... " (*Reflections of a Physicist, p. 370.* Quoted in H. K. Schilling's *Science and Religion - An Interpretation of Two Communities,* p. 36, 38). These are the typical evidences from the horses' mouth. Many more evidences from competent experts can be given. Lest I may be misunderstood to misrepresent or misunderstand the nature of science and scientific method I have used the utterences of the scientists themselves.

Now we come to the fundamental question, what is method ? Method is a way of dealing with the data or evidence. But how does the human mind come to deal with and settle upon the data or evidence ? Prof. A. N. Whitehead, a great mathematical physicist and a metaphysician says, "So far as concerns methodology, the general issue of the discussion will be that theory dictates method, and that any particular method is only applicable to theories of one correlate species..This close relation of theory to method partly arises from the fact that the relavance of evidence depends on the theory which is dominating the discussion. This fact is the reason why dominant theories are also termed ' working hypothesis '. " (*Adventures of Ideas,* Mentor Book, 1955, p. 221). The general method of intelligence by which the human mind functions is this method of "working hypotheses". 'Those who say that I hold no theory or opinion, as Whitehead says, are abondoning themselves to the doctrines of their grandfather.' (Ibid). Now the scientific hypothesis concerning wave theory of light shows the relevance of evidence concerning the wave nature of light. Similarly the religious conception of God shows the relevance of evidence concerning the wave nature of light. Similarly the religious conception of God shows the relevance of religious evidence concerning order, harmony, purpose and value in the nature of things. The validity of religious evidence cannot be determined by scientific theory which dismisses all other evidences as irrelevant. In the same way the validity of scientific evidence cannot be determined by the religious hypothesis which dismisses scientific evidence as irrelevant. Therefore we must know that any particular theory dictates a particular method in selecting evidence in our enquiries. The chief danger to the general enterprise of human understanding is narrowness in the selection of evidence, as dictated by the scope of working hypothesis.

A great deal of confused philosophic thought has its origin in obliviousness to the fact that the relevance of evidence is dictated by a theory dominating the discussion. In the absence of theory there is no criterion for determining the validity of evidence. The empricist hypothesis of sense-data shows the relevance of sense impressions only and dismisses all other evidence as irrelevant unless, of course, we are content to identify all experience with sense - experience. This empricist hypothesis of sense-data shows the relevance of sense impressions only and dismisses all other evidence as irrelent unless, of course, we are content to identify all experience with sense-experience. This is exactly what A. J. Ayer and other analysts have done by identifying the contents of experience with sense-contents. Having accepted an apriori doctrine of sensationalism how can they (and even science) determine the cognitive validity of other modes of experience such as morality, religion, etc.?

If we are to have comprehensive evidence concerning integral human experiences such as science - natural and sociological - aesthetics, moral and religious we require a working hypothesis which can show the relevance of all the evidences disclosed in the various experiences. Such a working hypothesis will have to be of largest degree of generality in its scope. Other working hypothesis applying to the restricted group of facts, such as natural and sociological sciences, aesthetics, morality, religion, etc., have a narrow scope limited to evidences disclosed in those particular experiences. This is so because for convinience of understanding we abstract sense-data or value-data from the concrete experience which is an inter-weaving of qualitative and quantitative elements. There is no going beyond or behind this fullness of concrete experience. It is reason which churns this sea of experience and discovers the various products of quantitative and qualitative elements like beauty, good, God and so on.

Related to the logic-machine concept is the popular notion that the language of science is utterly precise, unambiguous, and that it specializes in punctilious, incisive definitions. This too is but a caricature of the facts. Language that is precise to that extent is no doubt useful and indeed necessary in a discipline like mathematics that engages in logical deduction as one of its primary tasks. But for an enterprise like science, in which free imaginative and non-logical thinking is typically the order of the day, what is needed is more elasticity than rigidity of concepts, more inclusive adumbration than exclusive delimitation of ideas, less sharp definition and more lucid circumlocution. Scientists communicate their meanings contextually more than by formal definition. Prof. James K. Senior, of the Department of Chemistry of the University of Chicago in an extremely illuminating article on the language of science, expressed the opinion that ostensive definition is much more common among scientists than is intensive definition. By "ostensive definition" he seems to mean informal definition through conversation and writting. This he believes is altogether typical in science. He states interestingly : "I have found that if in talking to chemists I were to restrict myself to terms which they (or for that matter) could define by intention, I would be tongue-tied. When I rely not on their ability to give verbal definitions but on the throughness of their conditioning and on the close resemblance between that conditioning and my own, I have no trouble at all."

(H. K. Schilling, *Science and Religion - An Interpretation of Two Communities,* p. 44). The meanings of terms, like space and time, shift from time to time with the increase of scientific knowledge. If we had to devise a new term every time a concept changed significantly, thought would be fettered by precise and fixed definitions. Progress in science would be very very difficult without a judacious amount of vagueness and mobility of scientific concepts, clearly and explicitly expressed are thereby condemned to death. The question then becomes how long they can be kept alive in the death-house. All of us enjoy the flashes of insight and meaning more than we can verbalize. All intellectual enterprise - science, aesthetics, morality, religion and philosophy - is an effort to lift such insights and meaning into verbal expressions, however vague and ill-defined they may be. Very often language halts behind such intuitive insights.

When all is said, however, there is something distinctive in the scientific temper, and this requires a careful analysis of it into a passion for facts, cautiousness of statements, clearness of vision and sense of the interrelatedness of things. Scientific spirit vibrates in unison with that of which it is in search. The scientific investigator must be alert of mind to the ever whispering signs and hints that nature gives. Truthfulness, alertness and courage are the characteristic qualities required in any truth seeker. But the scientific temper must be wrought out by each one for himself. What this means is that science has no unique recipe for concocting a scientific brew, and one that assures satisfactory results, and guarantees against failure. Schilling says : 'Many inexperienced graduate students have been genuinely puzzled and disturbed by what seemed to them to be the unmethodical and "unscientific" procedures of active, experienced investigations in a research laboratory. They were unable to discern in what was going around them any "system" even remotely suggestive of "the scientific method", with its alleged necessarily sequential "steps", about which they had heard so much in high school or college. To discover that competent and well known scientists go about their business quite oblivious of the existence of this method they had been led to regard as the most important characteristic of science, was a most revealing even though painfully disillusioning experience.....Or, as a distinguished psychologist once remarked, "it is astonishing now few people realize that the methods of science are in the main adhoc in nature. " (*Science and Religion - An Interpretation of Two Communities,* p. 37). It is obvious therefore that there is no such stereo-type scientific method mechanically applicable to all phenomena irrespective of specific stage of enquiry for a given type of problem.

The observant habit, the alert mind, the appetized intelligence, the inquisitive spirit which notices whatever is unusual and problematic even in the ordinary occurances of daily life are the requisites for an impartial investigator. Generally speaking the emphasis of science is upon observation of particular facts, occurrences, and upon inductive generalizations issuing in wide classification of things according to their modes of functioning, in other words, according to law which they illustrate. It is this kind of procedure employed in the humanities studies which is concerned with man. Sociology, anthropology, psychology, economics, political science, ethics, aesthetics, religion and philosophy - these in their various ways are concerned with different aspects of man's existence. In so far as complete fact is an interweaving of qualitative and quantitative factors, the study of these factors is done by positive sciences and normative sciences dealing with "is" and the "ought" respectively. If the word science means systematic body of knowledge then all the humanistic studies can be described as sciences. And the general method of intelligence, namely the method of working hypothesis, is employed in gaining knowledge of the phenomenon taken for investigation in the various disciplines under 'Humanities'.

Advocates of positive sciences claim that they merely describe without involving interpretation or hypothesis. But, logician I. M. Copi says : "An examination of the nature of description will show that description itself is based on or embodies hypothesis. Hypothesis are as basic to the various systems of taxonomy or classification in biology as they are in history or any of the other social sciences.... Even those who seek to limit themselves to bare descriptions of facts must work with hypothesis : they are theorists in spite of themselves." (*Introduction to Logic,* pp. 455-56). Thus, even the normative sciences employ the method of working hypothesis specific to each normative science giving knowledge about value-data on par with quantitative data of the positive sciences. Let me illustrate this as in religious knowledge, for example. God is indigenous to the field of religious knowledge. Direct and indirect consequences of this hypothesis are deduced and verified in the same manner as in scientific method of working hypothesis. Only the meaning of verification is widened beyond sense-experience. Even in natural sciences the so called experimental verification, as Charles Hartshorne has pointed out, is public consensus of private observations. (Ref. *A Natural Theology for our Times*). The consequences of God hypothesis are the order of the world, the zest of life, zest of purposes, mastery of evil, value and beauty of the world, the peace of life, the sense of holiness and so on. These consequences are verified in our direct experiences of intuitive observations. No religious inquiry claims immunity from the checking procedure of verification.

Unless we are dogmatic it is difficult to say in which fields of experience intuitions are, or are not, possible. A. C. Ewing says : "The main positive objections to the claims of religious intuitions are made by dogmatic empricists who assert that knowledge is limited to sense-experience, but this dogma cannot be proved. There must be some intuition if there is to be inference at all, and there is no way of determining by *apriori* argument in what fields intuition is or is not possible." (*The Fundamental Questions of Philosophy,* p. 241). It is obvious that to limit truth only to sense-experience in an apriori manner begs the whole question of epistemology.

Verification and falsfication tests proved too narrow not only because they dismissed the truth of theological statements but also excluded much that the linguistic philosophers did not wish to exclude, namely, statements of science, history and commonsense. If indirect evidence can be accepted to confirm the non-observable scientific entities like electrons, then the theologians could argue that for the existence of God there could be evidence such as order found in the world. Furthermore the Upanishads have shown that there can be a direct checking procedure to verify the truth of our awareness of God in religious intuition. This verification method consists of the process of *sravana, manana and nidhidhyasa.* Scientific discovery and verification of evidence is not easily available to all but who make efforts. In the same way the truthful claims of religious intuition into God's existence and other religious, moral and aesthetic values is not available to all but those who have developed their capacities for such experience by training. As Ewing says : "We must also, of course, insist that the intuitive faculty requires training and is capable of development." (Ibid).

Now if our trust is in the ultimate power of reason as a discipline for the discernment of truth, we have no right to impose any apriori conditions such as there should be universal agreement, or that religious truths must be expressed in terms of emirically verifiable propositions. An unflinching determination to take the whole evidence must recognize and respect the claims of every variety of experience such as natural and social sciences, aesthetics, morality and religion. As Schilling says, " All of these are equally genuine and valid, even though they are in many respects different." In an intellectual age there can be no active interest which puts aside all hope of a vision of the harmony of truth. To acuuiesce in discrepancy is destructive of candor, and of moral cleanliness. It belongs to the self-respect of intellect to pursue every tangle of thought to its final unravelment. If you check that impulse, you will get no religion and no science from an awakened thoughtfulness.

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As milk flows on its own from the udders of a cow at the sight of her calf, so too the ambrosial juice flows when one has the vision of God. It is a manifestation of a high spiritual experience attained by an aspirant by meditation on the name of God. The sound experience does not vanish. Only he who has been the receipient of the mystical experience can give a decisive reply to such a question. The spiritual power which keeps the world running can never perish; it alone is imperishable.

..........The waking state is bound by the laws of time whereas the superconscious state is beyond time. The Turya can enter the waking state but not vice versa. God can descend to the world but the world cannot reach God.

Sometimes the mind reaches such giddy heights that the experience enjoyed at that time is of a very high order. But sometimes their quality is diminished and they become faint. An experience which I had long ago is not to be had now even with great effort.

-Gurudeo R. D. Ranade

ONE GOD
ONE WORLD
ONE HUMANITY

Thus Spake Gurudev.....

Concentration, says Kabir, should be so intense that as soon as you begin to concentrate, the Form of God should appear before you- मन के लगाए प्रभु पावे *Kabir gives us three illustrations.*

The first is the illustration of an acrobat. What does an acrobat do ? He climbs on a bamboo to the beat of his attendant's drum, then he begins to walk on the rope, taking a very heavy load on his head. If he falls down, he may die instantly. He is so concentrated, that, in spite of the heavy load on his head, he is able to walk on the rope in a balanced posture. In the same way, says Kabir, an aspirant should walk in a balanced manner on the rope of the meditational process, though the weight he carries may be very heavy indeed.

*Secondly, Kabir gives us the illustration of a serpent. It is a popular tradition in the mythology of Hindustan that the serpent who lives merely upon air (पवनाशी) comes sometimes to lick the dew-drops in a jungle. In this process, the serpent is supposed to put its jewel aside in front of itself, and keep an intent eye on it, while partaking of the dew drops :*ओस चाट ने आवे, मनि तजि प्रान गंवावे. *Even so, says Kabir, the aspirant should rather lose his life than lose the jewel of Atman which is the telos of his life, and on which therefore the active seeker must intensely concentrate in the midst of all his actions.*

Thirdly, the aspirant of Kabir must have that intensity of devotion which characterises a 'Sati'. What does she do ? Her husband is burning on the pyre, her father and mother have gathered round about her, and her relatives are looking intently at her. She is unconscious of the presence or even the existence of the persons that are gathered round her. Her whole attention is concentrated on her dead husband. Possessed by dutiful love, she throws herself upon the funeral pyre, to be burnt along with her dead husband. Such a fury of devotion the aspirant must have before he is locked in an eternal union with God. He must offer himself as a sacrifice before the altar of God by waving the Arati of his life in the midst of lights and sounds and perfumes.

- Pathway To God in Hindi Literature,
pp.158-59.

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ACTIVITIES OF A. C. P. R.

Quarterly Report for the period ending 31st March 2008.

On 19th January 2008, Vande Mataram speech was arranged. The main speaker was Shri. M. G. Kunte who delivered a lecture on Vande Mataram and chief guest was Shri. M. L. Badiger, Secretary Vishvastav Mandal, Belgaum. The A.C.P.R. Chairman Shri. A. G. Saraf presided over the programme.

On the occasion of Republic day, 26th January 2008, Adhyatmic Satsang speech was organized. Dr. V. P. Ginde, M. A., Ph.D., Belgaum was the main speaker. Chief Guest was Dr. Ramkrishna Marathe, M.A., Ph.D., of Jyoti College, Belgaum.

On 03-02-2008, the Upanyas on Bhagvad Geeta was arranged. Sant Shri. Pavagad Prakash Rao delivered speech on Bhagvad Geeta. All trustees of A.C.P.R. and large number of devotees/scholars attended the above said function.

A.C.P.R. thanks the following donors :

1. Shri. A. G. Saraf, Belgaum	Rs. 3,500/-.
2. Smt Seema Bhagwat, Pune	Rs. 100/-.
3. Shri C. R. Lele, Chhota Udaipur	Rs. 100/-.
4. Shri. S. M. Marathe, Pune	Rs. 100/-.
5. Shri Parsaram Naik, Belgaum	Rs. 25/-.
Total..	Rs. 3,825/-.

A.C.P.R. welcomes New Subscriber to Pathway To God

1. Smt. Vimala M. Ekbote, Belgaum.

Belgaum,
31-3-2008

M. B. Zirali,
Secretary, A. C. P. R.

ACPR's
DEVELOPMENTAL PLANS

I. ACPR's INTERNATIONAL RESEARCH CENTRE IN COMPARATIVE PHILOSOPHY AND RELIGION

(a) Research wing for Empirical Dynamics (b) Wing for Data Collection.

(c) Wing for Data Processing. (d) Wing for inferential co-ordination.
(e) Textual Research wing (f) Library.

II. ACPR's INTERNATIONAL CENTRE FOR AFFILIATION AND COLLABORATION

Active representation and working presence of the internationally reputed Organisation in the field of Research in Philosophy and Religion, Sociology, and the growing trends of studies in Theo-polity. Apart from updating the activities, the Collaborations will ensure the result oriented activities.

III. ACPR's CYBER INFORMATION CENTRE FOR MAJOR RELIGIONS / FAITHS OF THE WORLD.

To be projected throughout modern Audio-visual/Intel modes and devices and also supported by models, sculpture, architectural representations, textual-ritual other data. It is proposed to be developed as Visuals /Textual 'Model-Centre' of Information about the performing religions / faiths.

IV. ACPR's INTERNATIONAL CENTRE FOR HOLISTIC EDUCATION :

a) Model Holistic School for catching ACPR's Unity theme with the children and tender youth world over, of all faiths and religions.

b). School for refreshing re-orientation to be modelled as a training center for Academicians, Legislators, Administrators, Leaders / Intellectual spokesmen of the Society.

c) Special centre for rural awareness.

V. ACPR's PRINTING AND PUBLICATION CENTRE

VI. BUILDINGS

a. Residential Quarters for the selected seniormost executive / office bearers.

b. Hostels for research students.

c. Guest House.

VII. AUDITORIUM FOR SEMINARS, CONFERENCES AND SYMPOSIUMS

VIII. CO-ORDINATING ADMINISTRATIVE HEADQUARTERS

FOOTPRINTS ON THE SANDS OF TIME

A Profile of

ACPR

Global Mission of a Mystic Visionary

A PRESENTATION BY ACPR, BELGAUM FOUNDED BY GURUDEO Dr. R. D. RANADE

ACPR'S
GOLDEN JUBILEE
AGENDA
Pursuit for
Global awareness
for

ONE GOD
ONE WORLD
ONE HUMANITY

ACPR

"ACPR is the Global Call for Awareness of Unity given by the Modern Prophet Gurudeo Dr. R. D. Ranade. Humanity is the New Religion. Rational Mysticism is the new secular language, where fiath joins Reason .... Divine Art of Living and Growing in Peace is the wisdom to b acquired and ever updated ....ACPR is Humankind's school for continuous learning .... A new Temple of knowledge .... with Unity of God .... Religion may vanish if Philosophies dawn to asset; Philosophies may vanish if Mysticism dawns to assert, and Holistic welfare of entire humankind may dawn if God asserts the mission of ACPR.

- Prof. N. R. Deshpande

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